

#1846

A

VINDICATION

OF

Mr. HUTCHESON

FROM

The Calumnious Aspersions

OF A LATE

P A M P H L E T.

By Several of his SCHOLARS.

EXOD. Chap. xx. V. 16. *Thou shalt not bear false witness against thy neighbour.*

MATTH. Chap. vii. V. 15, 16. *Beware of false Prophets, who come to you in sheeps clothing; But inwardly they are ravening wolves. Ye shall know them by their fruits.*

Artificer of Fraud! and was the first
That practis'd Falshood, under faintly Shew,
Deep Malice to conceal, couch'd with Revenge.
Yet not enough had practis'd to Deceive.

MILTON,

*Fragili quærens illidere dentem
Offendet. solido*

HOR.

Printed in the Year, M. DCC. XXXVIII.

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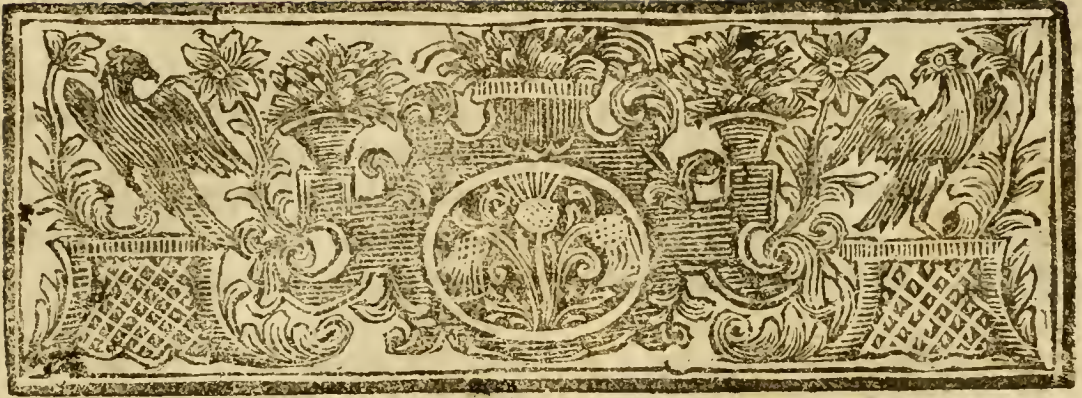
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THE PREFACE.



HEREAS about the Beginning of this Session of the College, a Paper was printed and published by One who pretends to be a Student, or to have been one lately in this University, without signing his true Name, charging Professor Hutcheson with teaching many dangerous Errors, by which some weak People are prejudiced against him and the University. We who have also been his Scholars for several Years, thought ourselves obliged in Charity to any good People, who may be imposed upon by the Author's Pretences of Zeal for Religion, to represent to the World what Mr. Hutcheson really taught on these Heads, by which the Falshood, Ignorance, and unchristian Malice of that Author will appear to all honest Men; and they will at the same Time know what to think of the Honesty, Knowledge, Learning and Christianity of his Abettors, let them be in what Stations they please. As we hear that some in better Stations knew of his Design, perused his Paper in Manuscript, encouraged the Design privately, sent the
printed

printed Paper to their Correspondents at a Distance, with their Recommendation ; nay, could not conceal, from good Women they visited, their Hopes, before it was printed, of the Hurt would soon be done to Mr. Hutcheson's Character.

WE cannot allow ourselves to imagine, that any Member of the Faculty could be capable of such Malice and Stupidity ; or be so grossly ignorant of the Scriptures, as to relish such a Paper. But good People, to whom this Paper has been recommended, will from what follows, know how to judge of its Author and his Abettors.

IN the first Place, every good Christian would have followed the plain Rule of, First speaking privately to a Brother who offended him ; Matth. xviii. 15, 16. This was never done, but the Charge blazed abroad at once, at that Time when it could most have hurt Mr. Hutcheson, if he could have been hurt by such an Adversary.

AGAIN, all who know any Thing of the University, know there are proper Superiors, to whom regular Application should have been made, upon the Misdemeanour of any Member : Particularly, the Dean of Faculty, as to Matters of Faith. No such regular Step was taken. The Design was to give a Stab in the dark, and to vent Malice and Calumny with Impunity, and this Design premeditated a long Time. But this will better appear by the whole Strain of the Paper ; which we shall take notice of, by setting what Mr. Hutcheson really taught over against each Proposition of our Author's, with a few Notes on them ; by which any One may judge both of his Malice, Disingenuity, and ignorant Abuse of the holy Scriptures to serve his base Purposes.

WE disregard the general Cant in the Preface. Let the World judge whether it was the Spirit of Truth, Charity and Love ; or the Father of Lies and Hypocrisy (our Author's charitable Words) who inspired him. All Sides can charge their Adversaries in Scripture Language, if they are profane enough to apply these Writings to their malicious Purposes, with any Crimes, Heresy, Deism and all. The Devil can employ Fools in doing Mischief ; this sometimes needs neither Learning nor Ability, tho' it may require considerable Abilities to do any important Good. We leave it to all who have heard Mr. Hutcheson's Lectures, to judge whether he is any confederate with Deists, or any Way serves their Cause. We know very well that ignorant malicious Zealots have
done

done as much Hurt to the Christian Religion, as any Enemies secret or open, by dressing it up in such a Manner, as every Man of Understanding must despise it. This is to be seen in Popery, and others still retain many of the most odious Parts of Popery: A blind Bigotry, an implicate Faith without impartial Inquiry, and Rage against all who differ from them, with a Spirit of Persecution. But it is below Christians to render Railing for Railing, tho' it be vented in Scripture Language with great Professions of Piety. With what Sincerity or Piety our Author could hope God would bless such Endeavours so directly contrary to the Gospel, and the Method prescribed by it, upon any Offence taken, let himself account.

The Author's Propositions, with Remarks on them.

P R O P O S I T I O N I.

“ **W**E could have the Knowledge of Moral Good
 “ and Evil, altho’ we knew nothing of the
 “ Being of God. ”

R E M A R K.

HE speaks here indefinitely, as if Mr. HUTCHESON had taught, That we could have Notions of all Sorts of Moral Good without any Knowledge of God: And then calls it blasphemous, to say, God acts from Love of himself; tho’ presently we will find, in his Paper, That He did all Things for himself, and his own Glory.

P R O P. II.

“ **T**ENDENCY to promote the Happiness of others is the
 “ Standard of Moral Goodness. ”

R E M A R K S.

TO prove this to be Mr. HUTCHESON’s Tenet, you cite two Passages from his Books, nothing to the Purpose; and some Passages from the Confession and the Scriptures, not opposite to this Tenet, even as you express it: Only asserting, That the Law of God is *the Rule, or chief Rule of our Actions*; or, *That Sin is a Transgression of his Law*; which Mr. HUTCHESON never denied.

NEXT follow five Reasons, to shew, That the Moral Goodness of God is different from Benignity; otherways, his Moral Goodness commenced only at the Creation, and he was void of it from Eternity, even unto a Period at an infinite Distance: I suppose you mean, from the Commencement of Eternity, for otherways the Creation was not at any Distance from Eternity, or any Part of it, since it is supposed to have no Parts. Now, Is not a firm, constant Purpose in the Divine Mind, from all Eternity, to create a World, an equal Evidence of eternal Goodness, as the present Existence is a Proof of present Goodness?

His

Mr. HUTCHESON's Propositions.

P R O P O S I T I O N I.

WE may approve or condemn some Sorts of Virtues and Vices, even tho' we had not known God, or had any Persuasion, that, by his Laws, he required the one, and prohibited the other: We should, for Instance, approve humane, friendly, grateful Actions toward our Fellows, and condemn the contrary; the very *Epicureans* did so, who believed no Providence or Laws of God.

AGAIN, we have a Notion of Moral Goodness, prior, in the Order of Knowledge, to any Notion of the Will or Law of God; altho' the Moral Perfections of God are prior, in Nature, to all our Faculties.

P R O P. II.

BENEVOLENT Affections toward others are our primary Notion of Moral Goodness, or the primary Object of our Approbation. But, as there are different Sorts of benevolent Affections, so there are different Degrees of Moral Goodness: We count God morally Good, on this Account, that we justly conclude, he has essential Dispositions to communicate Happiness and Perfection to his Creatures with most perfect Wisdom, and raised above all mean Views, opposite to it: That we must have another Notion of moral Goodness, prior to any Relation to Law, or Will, or even to essential Rectitude, or Conformity to Divine Perfection: Otherways, when we say, *God's Laws are good*, we make no valuable Encomium on them; and only say, God's Laws are conformable to his Laws, or, his Will is conformable to his Will. He would not then command Actions, because they are good; or, prohibite them, because they are evil. So, when we say *God is morally good*, or, *excellent*, we would only mean, he is conformable to himself; which would be no Praise, unless he were previously known to be good.

HIS Notion of Moral Goodness is *Possession of Blessedness and Perfection*. Is *Blessedness* Happiness of any Kind, or is it only Happiness of a moral Kind? Then Moral Goodness is defined by Moral Happiness, (no clearer than the Thing defined) and *Perfection*: Is this any natural Perfection, such as *Eternity, Omnipresence, Simplicity*? the Possession of these imports no Moral Goodness. 'Tis then the Possession of moral Perfection or moral Goodness; *i. e.* the Definition of moral Goodness is moral Perfection. Again the same is defined by the same, and nothing clearer. The *contemplating his Nature with Delight* argues no Moral Goodness, unless the Qualities contemplated be previously known to be good, and this Goodness is explain'd by loving Goodness.

P R O P. III.

“ **S**ELFMURDER is in some Cases lawful.

R M A R K S.

T H E Impertinence of the Scripture Proofs here is amazing; as if Mr. HUTCHESON had taught that Men might kill themselves when they pleased, under any Evil, even while they had further Prospects of doing good in Life, and express Commands of God to endure these Afflictions, with Promises of his Support, and the Assistance of his Spirit. Whereas Mr. HUTCHESON ever taught that in these Cases all Suicide was unlawful. When he mentioned the Excuses, alledged by some for the Heathens, as They had no other Guide but the Light of Nature, and were left to judge by the Probabilities they had, without any special Promises of Support, or revealed Commands to endure these Afflictions; he only did, as in other controverted Cases, candidly represent what is said on both Sides. But we assert, He never approved of any, even, the most celebrated Instances of Suicide among them, which Christians have since looked on as the most excusable: For Example, he condemned those of *Lucretia, Cato, and Brutus*. He shewed, that *Atticus* would have acted a far more virtuous and glorious Part, by continuing in Life, and giving an Example to all about him of Fortitude, Patience, and Resignation to the Divine Will; and, as he did not, was so far deficient in Virtue.

As for the imaginary Case mentioned by this Author, in which, he says, Mr. HUTCHESON thinks Suicide highly
laudable

MR. HUTCHESON ever maintains, That the Observation of the Divine Laws tends to the greatest Good of Mankind; tho' 'tis disingenuously alledged, that he speaks only of Tendency to external Good. He ever speaks of it as an impossible Supposition, contradictory in Terms, That any Sin or Violation of God's Law can tend to the absolute Good of Mankind; tho' he teaches, with all Moralists antient and modern, That many of the ordinary Precepts admit of Exceptions, in Cases of singular Necessity.

THE Author's Representations of this Doctrine shew, either gross Disingenuity, or Ignorance. None ever taught, That Necessity made Sin, or the breaking of God's Laws lawful.

P R O P. III.

AS MR. HUTCHESON's Doctrine on this Point is sufficiently plain, from what we have said in the Animadversions on this Proposition in the Author; we have only to observe, here, that Mr. HUTCHESON's grand Aim, in his Explications of the 5th Chapter of *Puffendorf*, where this Question occurs, was to inspire into his Scholars a noble Contempt of Danger, and a generous Readiness to expose our Lives, were it to the most certain Death, whenever the Cause of our Country, or the Good of Mankind requir'd it.

HE told us, at great length, the plausible Arguments of a great Number of Writers, in Defence of the Doctrine and Practice of many Ancients: And the Arguments on the other Side, in the most plausible Cases. But we never heard him decide, as our Author alledges.

laudable ; he has grossly confounded and misrepresented it with his usual Calumny and Absurdity. Mr. HUTCHESON is so far from the Opinion he is here charged with, That he represented the Want of Resolution to stand all Tortures for so noble a Cause, as a Weakness of Mind, and a Want of a sufficient Force of Virtue. He always spoke of those, who had rather chosen to undergo the severest Torments in such a Case, as Heroes worthy of the highest Admiration, and Applause.

NEVER did any Man of Gravity say *Selfmurder* was lawful in any Case. But our Author knew this was an odious Word, always importing Guilt. He taught it lawful to kill Men in a just War. Our Author might as justly have charged him with teaching the Lawfulness of *Murther*. But he knew the Word *Selfmurther* was fit to raise a *Popular Odium and Clamour*.

P R O P. IV.

“ **T** Is sometimes lawful to make a Lie.

R E M A R K S.

MR. HUTCHESON never spoke such Words, or any equivalent to them. *Lying* is a Word always importing a Crime. He might as justly have charged him with teaching Murder and Theft. The Scriptures are as wisely cited, as if One heaped together all the Texts against Murder and Theft, and all the solemn Commands to the *Hebrews*, in *Deuteronomy*, to observe the Laws of God ; and thence concluded that all our Divines, Moralists and Criticks, were guilty of gross Heresy and Deisir, for saying, “ That a Man perishing
“ by Hunger, when he could not, by any Intreaty or Offers
“ of Service, get Food to preserve Life by Consent of One
“ who had superfluous Stores, might justly take secretly, or
“ by Force, what might preserve Life : ” and “ that in an
“ overloaded Boat, 'tis lawful to cast Lots who should be
“ thrown over : ” and “ that it was lawful in *David* to take
“ the shew Bread. ”

OUR Author is such a deep Moralist and Casuist, that he ventures like an Hero to encounter the whole World in denying that the *Fraud or unjust Violence of the Party is a just Exception against a Contract, especially if confirmed by Oath*. “ He maintains the Validity and Obligation of the Contract obtained
“ thro’

P R O P. IV.

MR. HUTCHESON ever taught, That the Law of Veracity was as sacred a Precept of the Law of Nature, as, *Thou shalt not kill: Thou shalt not steal.* Tho' he has also told us, Almost all Writers on Morals plead, that all these Laws are understood to admit Exceptions, in Cases of great Extremity; but still without deciding this Debate.

NOTHING can be a more malicious Calumny, than the Aspersions on Mr. HUTCHESON in this Place. Whoever understands any Thing of the Business of a Professor of Moral Philosophy, must know, he is obliged, in all controverted Points, to represent what is said on both Sides, in a fair and just Light. The Author could not but know this; and was guilty of base Disingenuity, to represent, as a Man's own Opinion, what he delivered in that Manner. We assert, He never taught, as his own Sentiments, any of the Arguments he mentioned on this Head, for submitting Veracity to the Public Good in Cases of urgent Necessity: But, on the Contrary, confuted, at great length, the loose Tenets of *Barbyrac*, as well as *Puffendorf*, in Opposition to what he is here charged with. He dwelt long, and warmly on the high Importance of inculcating, in the strongest Manner, into the Minds of Youth, an universal Regard to *Veracity* and *Sincerity*, in all Cases. He constantly taught, That the Heart has the same ultimate Feeling of the native Beauty and Loveliness of Veracity and Sincerity, as of any of the other Virtues.

MR. HUTCHESON teaches, with all Moralists and Civilians, That the Fraud or unjust Force of one Party in a Contract, makes void the Obligation of the other, even tho' it had been confirmed by an Oath given during the Error occasioned by the Fraud, or during the Terror occasioned by the

“ thro’ Fraud by the *Gibeonites*, because confirmed by Oath, ”
 tho’ the Matter of it was contrary to an exprefs Command of
 God, to cut off that People. Oaths are, it seems, easy En-
 gines of eluding God’s Laws, when we please ; easier than
 Mr. HUTCHESON’S Cases of great Necessity. He proves this
 first by the Judgment of the Princes of *Israel*, the very Judgment
 in Question, whether just or not ; and then by a Proof which
 no Man of common Sense could use ; the Punishment inflicted
 on *Saul’s* Sons, for their Father’s Breach of this Covenant :
 whence he proves it obligatory. Did not our deep Author
 know, that all Writers say, it became obligatory by the sub-
 sequent Ratification, after the Fraud was known to the *Israel-
 ites*, and not in Virtue of what was obtained by Fraud ? The
 Difficulty however is not at all removed, as he might see, if
 he looked into any good Writer on this Case. He has Learn-
 ing enough to assert strongly against his Adversary, which is
 enough for a Man of Zeal.

P R O P. V.

“ **T**Is ridiculous to speak of the Sinfulness of Cards and
 “ Dice, or any such Diversion in which Lottery
 “ is practised.

R E M A R K.

H E proves this to be false, because we find Lots solemnly
 used in Scripture on a grand Occasion. So was Bread and
 Wine, and he should thence infer it to be unlawful to use them
 on any other Occasion.

P R O P. VI.

“ **T**Is wrong to say, God always acts for his own Glory,
 “ or that we ought to have that End always in view.

R E M A R K S.

H E hath subjoined here Heaps of Texts, without any
 Explication of their Meaning ; Whether God’s sole and
 ultimate End in all his Actions, is promoting his *essential*
 Glory, or his *declarative* ? or, Whether we should, in each
 Action, aim at promoting the Essential, or the Declarative ?
 Whether

the unjust Force: But limited this to such avowed unjust Force as is used by Pyrates and Robbers, so as not to extend to the Force used in Publick Solemn Wars, upon specious Allegations of Right. He told, what seemed to him the Opinion not only of *Cicero*, but of *Puffendorf* and *Barbeyrac*, That, as Pyrates, Robbers, and manifest Tyrants had renounced a Social Life, and all the Laws of Nature, we were free from all Bonds toward them in the Use of Speech; and might use Forms of Swearing, without Intention of performing. This last Article he directly opposed, every Time he mentioned it; and used this very Expression, *That to die, rather than use the Name of God with Intention to violate the Oath, would be as much Martyrdom, as dying rather than renounce Christianity.* The Author's Charge here is directly false Calumny; and yet, on this Occasion too, he can cite the Holy Scriptures.

P R O P. V.

MR. HUTCHESON said Words to this Effect often, particularly in his warm Exhortations to his Scholars to abstain from any Diversions which might too much waste their Time by their being agreeable: And when he was shewing the Sin of hazarding our Fortunes, without an important Cause, or of being covetous to obtain the Wealth of others by Gaming. Let the World judge of the Wisdom of the Charge here brought.

P R O P. VI.

MR. HUTCHESON never taught these Words. But at great Length shewed the Ambiguity of the Expression, and explain'd in what Sense God might be said to act for his own Glory, and in what Sense Men should act for it.

H E never arrogated to himself some Criticisms the Author refers to. If he had had as much Inclination to reading, as he had to vent his good Nature in Print, he might have found these Criticisms in known approved Authors. This was a fine Topick however for a popular Clamour.

Whether promoting the Declarative means any Thing else; than making the Perfections of God known to Men? which must flow from Gratitude and Love to God, and Goodwill to them, and natively tend to their Increase in Virtue and Perfection.

P R O P. VII.

“ **T**HERE is a Superiority of Moral Good in the World.

R E M A R K S.

THE following Reasoning of the Author leads the Reader to conceive, that Mr. HUTCHESON said there was a Superiority of Moral Good among the Adult of Mankind in this Earth.

A wicked Man is capable of doing good Actions. This is said here indefinitely, without any of the usual Distinctions of *Material* and *Formal*, *Natural* and *Spiritual*. And then Heaps of Citations from the Confession and Scriptures about spiritual Good, and about the Actions of profligate Persons.

The Number of the Saved is greater than that of the Damned, because all who die in Infancy are saved: And then by an Heap of Scriptures, some of them very impertinently used, he insinuates as if Mr. HUTCHESON denied original Sin.

The Light of Nature sufficient to Salvation. This confuted too by many Texts of Scripture, proving that no Man can observe the whole Law fully, and that all Salvation must be thro' Christ: None of those Points did ever Mr. HUTCHESON deny.

P R O P. VIII.

“ **I**T is not probable that the same Bodies that are laid in the “ Grave, shall be raised again at the Resurrection.

R E M A R K S.

THEN are subjoined such Reasoning and Texts, as if Mr. HUTCHESON had denied that any of that Matter laid in the Grave, should be raised again: And this with great Ostentations of Wisdom and Piety.

P R O P. VII.

MR. HUTCHESON taught that in the whole of a good God's Works, or the Universe in all its Duration, there must be a great Superiority of Good: He never confined this Assertion to the Adult of Mankind.

HE maintained, as every Moralist in teaching the Law of Nature must, that many Actions of Heathens were morally good.

IN answering *Bayle's* Manichean Objections against the Goodness of God, from the vast Superiority of the Number of the Damned to that of the Saved, he denied that any could prove the Fact to be so, and that from a probable Judgment that all the Children of the Heathens are not damned. This is called prying into the Counsels of God, but to damn them all, is modest Humility, and no Prying at all, it seems.

HE never said there was any Salvation to any of fallen Mankind, except by the Merits of Christ, but often said, he saw no Proof, that none could reap the Benefit of his Merits, but those who actually knew him; Nor do we see it yet, either from the Scriptures cited by this Author, or the Confession.

P R O P. VIII.

MR. HUTCHESON teaches, That the same Body shall rise again; but, to *Sameness of Body*, he does not make it necessary, that all the same Particles should be raised, without any Addition or Deduction; otherways our Bodies would not be *the same* from Morning to Night. One must have been very keen to find Heresy, who looked for it here. The Author says as much himself on this Head.

P R O P. IX.

“ **T**HE Divine Right of Dominion over the Creatures is
 “ not properly founded upon Creation, nor upon
 “ absolute Dependence, nor upon Benefits received.

R E M A R K S.

H E R E follow Heaps of Scriptures, as if Mr. H U T-
 CHESON had said, that from Creation, or Benefits conferr'd,
 we were under no Obligations of Duty or Gratitude, or had no
 Motives to Obedience ; which is a base Misrepresentation.

A N D then because he argued upon the bare Supposition of
 two opposite Principles, there follows a silly Confutation of the
 Supposition, as if Mr. H U TCHESON had believed it fact, or
 thought it a possible or probable Scheme.

P R O P. X.

“ **S**IN is not aggravated by the infinite Majesty of God a-
 “ gainst whom it is committed. ” And “ 'tis a dis-
 “ putable Point, whether the Punishments of the Wicked are
 “ eternal. No Man can be said properly to sin against God. ”
 And the Author heartily wishes these Opinions were true, if
 his Bible would let him, and then such Heaps of Texts and
 Reasonings as on former Articles.

P R O P. IX.

MR. HUTCHESON taught, That, from the Moral Perfections of God, we could deduce his Right of Governing his Creatures, in the most proper Manner: Tho', at the same Time, he ever subjoined, that Creation and Benefits were strong Motives to Gratitude and Love; and, that this Question was only a speculative Nicety, since all that ever was alledged, as a Foundation of Dominion, by any one, was found in the only True God. This Tenet is taught by many zealous Calvinists, in their Systems, It must therefore be an higher, or a very different Sort of Zeal, which could find Heresy in it.

P R O P. X

THE Charge against Mr. HUTCHESON is here directly false and calumnious, in these three Points and some more, in this Article. He argued directly, That Crimes, or Sins, are aggravated by the Dignity of the Object against whom they are committed: He taught this in Print. He expressly taught too, That however the Platonists, and *Ori-gen* and some others, to vindicate the Goodness of God, seemed to look for an universal Restoration of all; yet the express Words of Scripture would allow no Christian to make that Defence. He offered several Reasons in Defence of Eternal Punishments.

He ever said, That Men could sin against God, as well as Men; tho' they could not hurt him. Indeed he often said, He knew not how any actual Quality of a finite Being could be called infinite; that Hatred of God must be the highest Guilt possible; but, to call all Sin infinitely evil, when the Guilt of one Sin may surpass another so exceedingly, must be a very disputable Expression, as it supposes one Infinite much greater than another, in the very Respect in which the other is infinite.

P R O P. XI.

“**T**HE Government of the Church belongs to the Civil “Magistrate.” Here he subjoins, as if Mr. HUTCHESON asserted, that all the Powers in the Church of Preaching, Administring the Sacraments, Rebuking, Censuring, were derived from the Magistrate, with gross Disingenuity: So he charges him with teaching, *That all Heresies in Opinion, should pass without any Censure. That Subscribing a Confession should be banished out of the Church.* To this are subjoined, in Mr. HUTCHESON's Name, some Reasonings the Author has made for him, that he might have an Opportunity for the good-natured Charge of Perjury on him, and many Ministers of the Church, who, he says, are preaching against the Confession.

WE must also observe what follows upon these Propositions, A Charge of perverting Texts of Scripture, in which the Author both shews his Malice and Ignorance. Any Man who will look into *Pool's Synopsis*, a Book to which any Scholar can have Access, will find that, *Prov. xvi. 4.* is interpreted by many great Men, as Mr. HUTCHESON does. *God fitted each Thing for itself, or its own Business*; Our Author has made indeed a new Interpretation of his own in Mr. HUTCHESON's Name, different from all those in the Criticks. So *Rom. xii. 11.* That Reading is known to all Men of Letters to be common in the Greek Manuscripts, and was followed by many Fathers, as well as several modern Criticks, among the *Calvinists* too; and yet this Author ignorantly or maliciously ascribes this to Mr. HUTCHESON as a Perversion, who told us of it without espousing it.

MR. HUTCHESON said that the Rule used by some, as a great leading Maxim, *We must not do evil, that good may come of it*, was not taught by the Apostles as a Rule, nor could be of any Service to decide any debated Point in Morals. For often for a good End, we may do what would have been criminal without a View to such an End, as in Amputations, hazarding

P R O P. XI

MR. HUTCHESON maintains, that there are Powers of a religious Kind belonging to every Minister, and even some to every Christian, not derived from the Magistrate: But that it belongs to the Magistrate to take Care of the religious Notions of the People, to appoint proper Teachers, and to support them. This Scheme he seemed to approve most, when mentioning two other different ones, One of the Papists, the Other of Independents; we cannot directly charge him with it, let it be good or bad. He also pleaded for universal Toleration by the State, toward all peaceable Subjects of whatever Religion, Let the Church censure their Opinions as it pleases: And shewed how this is reconcileable with the Magistrate's Care of Religion.

zarding Life in War, delivering Money to a Robber to save our Lives, or putting Men to Death for Defence of our Country. In other Cases there are some Evils we should not do, even to obtain these Ends, such as Blasphemy, Perjury, Abjuring the Faith. Now this Rule does not tell us what we are to do for a good End, and what not.

MR. HUTCHESON never said that the Rule, 1 Cor. x. 31. was to be restricted only to the Case of Eating or not eating Meats offered to Idols, or prohibited among the Jews. So all his fine Triumphs are lost.

As our Author takes upon him to direct and admonish others, we shall only suggest to him and all our Fellow-students, to examine Matters well, before they charge Men in Print with Heresies, to consult Men of more Wisdom, Learning and Experience than themselves, and to follow the charitable Precepts of the Gospel. If he was instigated or patronized by Men of any Character or Station, let them consider what a fine Example is set. Other Students may fall a writing and printing against themselves or their Favourites, in Church or in Colleges, and how can they complain, if others follow the Example set before them. What the Effects of such Paper-war may be, 'tis easy to foresee. Mr.

HUT-

HUTCHESON is almost a Stranger in this Country, they thought fewer perhaps would espouse his Quarrel. But the same Practice may be turned against any Man, and considering our present Animosities about religious Matters, no Man is safe from such insidious Attacks upon his Character; and eriew will be found ready to receive Aspersions against any of the opposite Party: And with what Face can the Beginners of such Attacks complain of them?

We have only to add further, that we had never thought of writing against this Author, had it not been at the Desire of some good Men, who informed us a few Days ago, that they were afraid, the Mask of Party he has put on, and the Assurance with which he vents his Falshoods, might influence some who were Strangers to Mr. HUTCHESON and Him.

As to the Truth of the whole of this Account of what Mr. HUTCHESON teaches, we appeal to all his Scholars in general, many of whom are now Men of the best Characters in all Ranks of Life: And in particular, we take the Libery to mention the Names of a few who are nearest at Hand, and may immediately vouch for us to any who inquire at them.

The Reverend Mr. HENRY MILLER, Minister of the Gospel at Neilsion.

The Reverend Mr. JOHN HAMILTON Minister of the Barony.

Mr. GEORGE ROSSE Professor of Humanity in the University of Glasgow.

Mr. CLERSHOM CARMICHAEL Library-Keeper.

Mr. ROBERT HALL Preacher of the Gospel.

Mr. THOMAS CLELAND Preacher of the Gospel.

Mr. ROBERT MARSHAL. Elder of the High-church Parish.

Mr. ROBERT FOULIS.

Mr. ANDREW FOULIS.

Mr. GEORGE MUIRHEAD.

Mr. JAMES MOOR.

Mr. ALEXANDER DUNLOP Jun.

Mr. MATTHEW ERISBANE.

Mr. WILLIAM BROWN Merchant in Glasgow.

We could have mentioned many more.

F I N I S.

Medwall Eps: N. Ed.

